TWO SERMONS (AND A PRAYER) OF Benjamin Kidd's,

Late of *Banbury* in *Oxfordſhire*, deceaſed:

Preached in *London*, in the Year 1739, and taken in ſhort-hand at the Time they were delivered.

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THE following DISCOURSES are publiſhed as the valuable Remains of an eminent MINISTER of the GOSPEL.

A SERMON OF BENJAMIN KIDD's,

At Horſlydown, *in the* 11*th Month* 1739,

IT is an excellent Thing to have Deſires towards God and good Things, yet this of itſelf will not intitle us to the rich Reward of the Crown of Life. There muſt be a coming beyond Deſires, and Confeſſions. This to me is evident from ſundry Paſſages in Scripture; one of which has been brought to my Memory, and taken ſome hold upon my Mind in this my humble Waiting upon God, and that is the Paſſage of a certain young Man, who without doubt had good Inclinations, and at times, Deſires that it might be well with him in a future State; wherefore he made Application to Chriſt our dear Lord, addreſſing him on this wiſe: *Good Maſter, what good Thing ſhall I do, that I may have eternal Life?* By this it is evident he

had Eternity in View, and no doubt believed the Exiſtence of Souls in another World, and therefore was deſirous of a Share in that Life and Pleaſure, which the Tongues of Men and Angles are too ſhort to ſet forth to the full; and to me it is beyond all doubt, that Chriſt would not only have had him, but all Mankind, to have ſubmitted to the Terms upon which this Life eternal was to be enjoyed; and therefore readily condeſcended to inform him of the Terms upon which he might obtain the End. He bid him keep the Commandments, and repeated ſeveral of them; which I make no doubt divers of you, if not the generality remember, and therefore needleſs for me to repeat.

All thoſe that Chriſt repeated he readily anſwered, *All theſe Things have I kept from my Youth up; what lack I yet?* To me it appears plain, he was got beyond many in our Time; had lived in much more Circumſpection than many, I am afraid, who now profeſs Chriſtianity; had been much more cautious in his Conduct, than many are who make a Profeſſion of being the Followers of Chriſt; yet it is plain he was deficient: Chriſt ſaw there was a Work for him to do, without which he could not have the Privilege of divine Fellowſhip; could not be fit for that Kingdom, into which no unclean Thing muſt enter; and therefore was not wanting

wanting in giving him further Information; neither is he in this our time in the leaſt wanting in any reſpect. He wills to do all in all for Men, as they are willing to ſubmit to him. *If thou wilt be perfect*, ſays Chriſt, *go and ſell that thou haſt, and give to the Poor, and thou ſhalt have Treaſure in Heaven; and come and follow me.*

An excellent Promiſe; great Cauſe of Encouragement, not only to him, but all who are willing to comply with the Terms; for I cannot think this Condeſcention of Jeſus Chriſt our Lord, was only for the Sake of this Enquirer, but for others likewiſe, that it might be for Encouragement and Information; And to me there ſeems great Cauſe for all to be encouraged in the Work and Way of Self-denial, and not to be aſhamed of the Croſs of Chriſt; for unleſs we are ſubject to that; we can never reaſonably expect to wear the Crown of Life. It has been a Saying often repeated, and will remain a Truth for ever; *no Croſs no Crown*: If no following of Jeſus here in the Way of the Croſs, no being admitted to Fellowſhip with him hereafter. I would have this forementioned Paſſage of Scripture well conſidered, upon this ſolemn Occaſion, for to me there is Teaching in it. Good Deſires were not ſufficient without his ſubmitting to do the Will of Chriſt; to attend upon him with a Mind ſubjected to his Will. When Chriſt bid

bid him, *Sell what he had and give to the Poor*; this looked hard Work; his Affections were ſo much fixed upon what he had, that when he heard the Terms, *he went away ſorrowful.* He might well go away ſorrowful, becauſe he had turned his Back upon him who had bleſſed him here, and would hereafter have compleatly bleſſed him; here with every Thing ſuitable to anſwer the End and Purpoſe of God in giving him a Being, and hereafter would have bleſſed him with an Admittance into and center in that Joy which is compleat without mixture. But,

As I ſaid before, his Affections were ſo fixed upon his Enjoyments, that, tho' the Terms were ſo plain and encouraging; for he knew his earthly Treaſures would periſh with the uſing; he had a Promiſe of heavenly Treaſure, yet it was not ſufficient to induce him to take up the Croſs, which drew the following Obſervation from our dear Lord, *Verily I ſay unto you, that a rich Man ſhall hardly enter into the Kingdom of Heaven: It is eaſier for a Camel to go through the Eye of a Needle, then for a rich Man to enter into the Kingdom of God.* This Doctrine ſeemed ſtrange to his Diſciples, and drew from them this Queſtion, *Who then can be ſaved?* To which our dear Lord anſwered, *with Men it is impoſſible, but not with God, for with God all Things are poſſible.* And ſo it will be for ever.

Now

Now let us consider, what have we known of Christ, what have we known of the Cross? Herein he, as he was Man, set us an excellent Example; and the Author of that excellent Epistle to the *Hebrews* gives them an ample Relation of those who had an Eye to a better Country. *Wherefore, seeing we also are compassed about with so great a Cloud of Witnesses, let us lay aside every Weight, and the Sin which doth so easily beset us, and let us run with Patience the Race that is set before us, looking unto Jesus, the Author and Finisher of our Faith; who for the Joy that was set before him, endured the Cross, despising the Shame, and is set down at the right Hand of the Throne of God.* And if we will be his Followers, and have a Mind to have a Part in his Kingdom, it is necessary, in every Station of Life, to endure and be subject to the Cross of Christ; and such, I think with Safety I may say, will know the Power of God sufficient to save them. A Cross must be taken up to our own natural Wills and Affections, which are corrupt; for the Will of Man works not the Righteousness of God; the Will of Man in the Fall is opposite to the Will of God, and without Subjection to his Will, we never can be Heirs of Life, whatever our Profession, Shew, or Station of Life we may be in. I am bold to affirm in the Authority of Jesus Christ's Power, in whose Presence I stand, that unless we know in measure his Will to

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be done on Earth, as in Heaven, we ſhall never come there; there being no Sanctification but through his Power; no Juſtification but in him the Lord; no Redemption, no Experience of Sin remitted, but through Chriſt our Lord.

There may be ſome who pretend to pardon, to grant Abſolution of Sin; but to me it ſufficiently appears, there is no Remiſſion of Sin but through Blood, the Blood of Chriſt, as the Man of God ſays, *without ſhedding of Blood there is no Remiſſion of Sin.* There muſt be a humble Submiſſion to his Counſel and Direction, who is able not only to ſanctify throughout, but to keep in a Condition in which we may be preſented to the Father faultleſs, without Blemiſh, without Rebuke, or any ſuch Thing; and as this is the Caſe, I beſeech you, my Brethren and Siſters, whom I love in Chriſt, that you will each for yourſelves be ſtirred up to Duty, in conſidering the Neceſſity all are under to ſubmit to Chriſt; to bear his Croſs and follow him in the Denial of Self. Hereby the Believers formerly found great Advantage, Confirmation and Conſolation. In their Subjection to Chriſt, they preached him nobly; were not afraid to declare him where ever their Lots were caſt, amongſt People of various Notions with reſpect to Religion.

The *Jews*, we read, required a Sign, and the *Greeks* ſought after Wiſdom. What Wiſdom was it they were in purſuit of? It was the Wiſdom of the World, which, with God, was and ſtill is Fooliſhneſs. The World by Wiſdom knew not God, nor by that Wiſdom never can come to the Knowledge of him; therefore every Thing of this nature muſt be abaſed; all Self, Arts, Parts and Contrivances as Men, muſt be laid aſide. With reſpect to Religion and religious Performances, there is nothing but the Spirit and Power of God ſufficient; nothing elſe can qualify Men, uſeful Members in his Church; it is this alone can make them wiſe in the Things of God; though they may be wiſe in the Eyes of Men pretending to Wiſdom and Parts, yet what will it ſignify, what will it avail Men to value themſelves upon their Knowledge or any human Acquirement, ſince it will never give them an Intereſt in Jeſus Chriſt? and without this no Man will be admitted to ſtand before the Throne of God with Acceptance, there being no Name given under Heaven, by which any Man can be ſaved, but by the Name of Jeſus Chriſt; to whom all muſt acknowledge, all muſt come, either in Mercy or in Judgment.

Therefore all look to him, and conſider the Obſervation that ſtands upon Record; the Wiſdom from below is earthly, ſenſual and

deviliſh, but the Wiſdom from above is firſt pure, then peaceable, gentle, and eaſy to be intreated, full of Mercy and good Fruits. Seek after it and then you will be a humble People; ſeek this Wiſdom and you will be cloathed with the Spirit of Wiſdom and a ſound Mind. The *Greeks* ſought after Wiſdom, and the *Jews* required a Sign, but ſays the Apoſtle, *We preach Chriſt crucified, to the* Jews *a ſtumbling Block, and to the* Greeks *Fooliſhneſs; but unto them who are called, both* Jews *and* Greeks, *Chriſt the Power of God, and the Wiſdom of God.*

Now my Brethren, let us indure the Croſs, ſubmit to it; What is it for? That we may be conformable to the Will of God, and not henceforth live to ourſelves, but to him who died for us and roſe again; the Apoſtle having obſerved, *that if one died for all, then were all dead.* It will not do for Men to live in the Gratification of a vain Mind, to fulfil the Luſts of the Fleſh, paſs away their Time in an idle lukewarm Frame of Mind, in Rioting and Drunkenneſs, Chambering and Wantonneſs. Whoever are found in theſe Things, are far from anſwering the End and Deſign of God in giving them a Being, or the Enjoyment of outward Bleſſings, which were without all doubt, to anſwer the Purpoſes of his own Glory: That Men might bring forth the Fruits of Holineſs, Meekneſs, Piety and

and every other Virtue. For this many are made willing to run to and fro, to beſeech their fellow Mortals; and thro' the Strength given, in the Spirit of Meekneſs, to perſwade Men to turn to Chriſt, to ſeek to him that he may guide them in Wiſdom, and make them fruitful in Holineſs, and the End be Life everlaſting.

Well then let us ſee, as Time is precious, that we do not trifle it away; let us be careful, as our Stay is uncertain, that we make the beſt Improvement we poſſibly can; for we are like Pilgrims and Strangers, Sojourners who are paſſing ſwiftly along. Time has been compared to ſeveral Things of a ſwift Motion, as that of a Ship upon the Sea, or a Bubble upon the Water, which in the twinkling of an Eye diſappears; and it will not be long before it is ſo with us: As the Body in its Original was compoſed of the Duſt of the Earth, to Duſt it will return, but the Spirit to God who gave it, to receive its final Sentance, either of *Well done, good and faithful Servant, enter into the Joy of thy Lord*; or, *Depart from me, thou Curſed, into everlaſting Fire*; either to center in the Manſions of Bliſs, or be ſealed down to everlaſting Perdition; which I pray God may not be the Portion of any Soul in this Meeting; and that it may not, ſet your Affections on Things above; ſee that your Minds are weaned from the

World, from every thing here below; let God have the Preheminence in your Minds, your Love and Affections; do all to his Glory, and then Bounds and Limits will be ſet to your Deſires after temporal Enjoyments; you will ſay, *Lord, thy will be done, if it may conduce to my Profit, whether Adverſity or Proſperity; let me keep the Word of Patience in Time of Diſtreſs, that I may not ſink below Hope, or come to the Borders of Deſpair*; and in Time of Proſperity let our Language be, *May we not be lifted up, but learn how to be abaſed, and how to abound.*

This is the Language of ſincere Minds, who covet nothing ſo much as that the Will of God may be done; deſire nothing in compariſon of being the real Followers of a crucified Jeſus; not regarding what Men may ſay or think, for its neither their Frowns nor Flattery, their good or bad Opinion will avail us. Let us keep low, at the Footſtool of Chriſt, ever depending on him for Counſel and Strength, that during his Pleaſure we may ſo walk and ſo run as that at laſt, when he ſees meet to put a Period to our Time, we may have the Evidence which the Apoſtle had; *Thanks be to God, who giveth us the Victory through our Lord Jeſus Chriſt.* It is this Victory Friends, it is this Experience, this Enjoyment that I covet for you and for myſelf; and I ſee no other Way for us to expect it,

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but by ſubmitting ourſelves to Chriſt; ſuffering his Power to diſpoſe our Minds and ſubject our Wills; and then whether rich or poor, in whatever Circumſtance of Life, there will be Peace and a divine Aſſurance.

I cannot but think, with reſpect to that Obſervation in the Evangeliſt, concerning the rich Man, our Lord intended it to be underſtood, that whoever loves what they have more than him, whether they have much in the World or little, they will find it an Excluſion from the Kingdom of Heaven: nay, it is morally impoſſible, according to this Parable, for a rich Man in love with his Riches, to enter; and it is alſo poſſible for a poor Man to love his Little too well; therefore we have need that all our Deſires may be in ſubjection to the pure Will of God, that when he is pleaſed to bleſs us with Succeſs, and crown our Endeavours, as it is at his Election, we may receive every Benefit with thankful Humility. Men may purpoſe good Things to themſelves, Things that have a Proſpect of much Profit; Man may purpoſe, but God can and often does diſappoint; therefore it is well for us to know a Dependance upon, and Subjection of Will to the Will of Chriſt; and then, no doubt, his Providence will be ſo over us, as that we ſhall have to ſay with the Pſalmiſt, *Once I was young, and now I am old, I never ſaw the Righteous forſaken.* Bleſſed be his

his Name. He has never left his Followers without Help in their Afflictions, he himself has been afflicted, and the Angel of his Presence has preserved in Heights and in Depths.

Thus hitherto hath been his Pleasure to administer to his tempted and distressed Servants, who have none in heaven nor on all the Earth to spread their Cause before but him alone; therefore you Afflicted, tossed as with Tempests and not comforted; you who are proved with Difficulties, who know what it is to want, as well as to abound; who know times of Ebbing as well as a high spring tide; do not cast away your Confidence, neither lay aside your Hope in the Winter of Providence, for the Lord will mark your Steps, and beholds your Goings. There is nothing hid from his Eye, there is not an Action hid from him; and in his own Time he will sanctify all to thee, and thee to himself; and in the Course of his Providence will cause all Things to work together for Good, to those who truly fear and serve him in Uprightness of Heart.

Nothing must be spared that is contrary to his Will, and that he has a Controversy with: All that is for the Sword must be given to the Sword, and what is for the Famine to the Famine, that God may have his own Way, and

and carry on his own Work, according to his Pleaſure; and when this is done, thy Sorrow will be turned into Joy; and tho' Afflictions may not be joyous but grievous for a Seaſon thou wilt know the fulfilling of what the Prophet ſaid: *O! thou afflicted, toſſed with Tempeſt, and not comforted: behold, I will lay thy Stones with fair Colours, and thy Foundations with Sapphires. I will make thy Windows of Agates, and thy Gates of Carbuncles, and all thy Borders of pleaſant Stones; and all thy Children ſhall be taught of the Lord, and great ſhall be the Peace of thy Children.*

Come, my Brethren, compare your Minds to the dry Bones lying in the open Valley; this View of ourſelves will humble the Heart, will bring down the Mighty from their lofty Seats. Wait for the Reſurrection of that Spirit which breathed upon the dry Bones; wait for the Aſſiſtance of the Grace of God, to do away every Thing that is contrary to his Will; that nothing of Pride, Drunkenneſs, Envy, nor Deceit, may be known amongſt you. Chriſt loves in his Followers Meekneſs, Purity and Piety. In all Things let us ſhew forth his Praiſe, by being conducted through this World, ſo as to give no Occaſion of Offence in any of our Undertakings or Deeds; but give manifeſt Tokens that we have been with Jeſus, and are led by his Spirit. Let your Deportment ſet forth, that you are of

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that Number who are taught in his School, You know his Scholars have ſomething of a Likeneſs to him. You may remember, when from ſlaviſh Fear, *Peter* was tempted to deny his Lord and Maſter, he was told that he *ſurely belonged to Jeſus, for his Speech bewrayed him.* I would have it ſo, my Friends, that as we profeſs Faith in him, our Deportment in all Reſpects, may give manifeſt Tokens that we are ſuch as are redeemed from the Earth: Such as uſe the Things of this World without abuſing them; living in Thankfulneſs not only for temporal, but alſo ſpiritual Bleſſings; looking to the great Benefactor, to whom we ſhould make our Acknowledgments, for all his Benefits and ſpiritual Privileges. This I earneſtly covet for myſelf and you, that ſo we may never be like this young Man ſpoken of, to be ſo ſet upon our Enjoyments, as not to give up any Thing that God requires at our Hands: I would that we may be a willing People, anſwering all his Requirings; and then there is no manner of doubt but we ſhall ſtill be intituled to his Bleſſings, both ſpiritual and temporal; for he who takes Care of the Sparrows, and feeds the young Ravens, will ſurely take Care of his People, who adhere in their Love to him. I have never found, either from exact Obſervation or in Scripture, that ever the Lord forſook his People, but often opened a Way for their Deliverance when they could ſee no Way; there is therefore no

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room for the Followers of Chriſt to be diſcouraged, but encouraged to keep in the Path of Virtue and Piety.

And though we may be found in the World doing the Offices of Life, yet our Converſation may be in Heaven; our Minds meditating in the pure Law; may have Communion with him, and Fellowſhip one with another, through the eternal Spirit. In this we may be one anothers Joy in the Lord, and mutually rejoyce in our Growth before him. Thus is he leading his People, Step by Step; whether immediately by his Spirit, or inſtrumentally by his Servants.

The young Man turned his Back and, it is ſaid, *went away ſorrowful.* Let it not be ſo with us, but let other's Harms make us wary, that where they have done amiſs, we may not; for I am apt to think the Reaſon why theſe Remarks are left upon Record, is for our Inſtruction; that whether rich or poor, in whatever Station of Life, the Mind of God ſhould be ſought after and done. This is what I deſire, and then you will find the Poor will not be rejected upon the foot of Poverty, nor the Rich accepted for their Riches: but all who walk uprightly, will be counted worthy of Chriſt, and be received into that Joy which is prepared for the Righteous.

It is for this Purpoſe I have laboured among you: With no other View than this; to ſtir up your Minds to Duty, to excite to more Watchfulneſs, as did the Apoſtle when he ſays, *Paſs the Time of your ſojourning here in Fear, for as much as ye know that ye were not redeemed with corruptible Things, as Silver and Gold, from your vain Converſation, but with the precious Blood of Chriſt.* Let theſe Things be conſidered, and each be enouraged to keep their Enjoyments in their proper Places, and then I make no doubt but a Thouſand-fold will be added in this Life, and in the World to come Life everlaſting. Our Saviour, upon a certain Occaſion made this Remark, *With Men this is impoſſible, but with God all Things are poſſible*; which Occaſion drew this Query from *Peter: We have forſaken all and followed thee, what ſhall we have therefore?* To which our Lord anſwered, *Every one that hath forſaken Houſes or Lands, Brethren or Siſters, Father or Mother, Wife or Children for my Name's Sake, ſhall receive an hundred Fold, and ſhall inherit everlaſting Life.* Now it is the Crown of everlaſting Life that I truſt every one of us would gladly poſſeſs, but the Conditions ſhould be conſidered, for it is conditional. The Apoſtle ſaid of himſelf, *Henceforth there is laid up for me a Crown of Life.* And ſays another Apoſtle, *Bleſſed is the Man that endureth Temptation, for when he is tried, he ſhall receive the*

Crown

Crown of Life which the Lord hath promiſed to them who love him. Let us then be as willing to accept the Conditions as the Reward: one will not do without the other. It is no matter what People profeſs, or what Acknowledgments they make, if they fall ſhort in this Reſpect.

The Mind of Chriſt is by the Work of his own Spirit, to make Men willing to bear the Croſs and deſpiſe the Shame: then there will be a going forward, like well diſciplined Soldiers, keeping our Ranks in Righteouſneſs; that whatever may be ſuffered to come upon us, in a way of Trial, we may be ſo helped to number our Days, as to draw our laſt Breath in a bleſſed and full Aſſurance of a glorious and joyful Reſurrection.

I am thankful that I have felt the Love of God to run in a free Current. The God of Love diſpoſe your Minds to Piety and an humble Waiting on him, that whether your Days be few or many, your laſt may be your beſt. We have an Object of Mortality before us, and it will not be long before we are numbered amongſt the Dead: I ſay again, may we finiſh our Courſe with an Evidence of our Peace made with God.

With reſpect to the Deceaſed, he was an intire Stranger to me, nor is it my province to

make Encomiums upon the Dead, if any thing can be ſaid to Benefit, it muſt be to the Living; and therefore I ſay, *So far as his Conduct tended to the Promotion of Piety and Vitrue, follow his Example*; or *if any thing the contrary, let that be a Warning to you not to fall into the like Snare.* Time is precious; we know not how ſoon it may have a Period; when the Lord ſees meet that Death ſhould do its Office, there is no Reſiſtance, we cannot prolong the Time with Silver and Gold; no Man can redeem his Brother, or give to God a Ranſom for his Friend. Old and Young are liable to the Stroke of Mortality, and it will not be long before we muſt bid a final farewel to all viſible Objects; God Almighty ſo diſpoſe your Minds to Piety and Virtue, that you may have to ſay from Experience, *My Salvation is ſure, his Spirit bears Witneſs with my Spirit, that I am redeemed from the World, through Jeſus Chriſt, by whom I hope to be preſented to the Father, ſpotleſs and without Blemiſh:* and that it may be thus with every Individual, is my earneſt Deſire.

I know there is a Number who long for the finiſhing of their Courſe. Here is in this Meeting an afflicted Remnant, ſorrowful Souls, who know what it is to eat the Bread of Affliction, and drink the Water of Adverſity; who may when it is Morning long for the Evening, and when it is Evening long for the Morning.

Morning. The Apoſtle ſays, *For me to live is Chriſt, but to die is Gain.* He was ſatisfied that to be with Chriſt was far better. Oh! the Rowlings of pure Love to an afflicted Number in this Meeting: I find that which unites in one, and in this I ſalute you, my Beloved, in it I greet you all well; and earneſtly beg, if we never more meet in Mutability, to have the like Opportunity, which to me ſeems a queſtion, that we may enjoy one another in that Life which is above; where there is no mixture of Trouble. Our Enjoyments here are attended with an Alloy; but in the Manſions of Bliſs there is no Sorrow nor Sighing; there the Wicked ceaſe from troubling, and the Weary are at Reſt.

I muſt confeſs, my Brethren, that ſometimes when I am helped to take a View of the State the Righteous are fixed in, I cannot but deſire to be one of them. There are many valuable Objects here, but they are all attended with a Mixture; whilſt here we are not free from the Storms that blow from various Quarters; and therefore, properly ſpeaking, there is no compleat Happineſs but to thoſe who have finiſhed their Courſe, and are fixed in Heaven. All Things here are ſo ſhort lived, and ſo many the Dangers, that the pious Man can little deſire a long Continuance with them. The Lord grant we may ſo love his Name, that whatever he requires

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of us we may be helped to do; may know our Sun to go down in Brightneſs, and our laſt Breath be drawn in holy Aſpiration of Soul to him. May you be bleſſed with Preſervation and an Enlargement in divine Enjoyments; that God may be honoured in every Thing we undertake, for he is worthy, World without End. *Amen.*

A SERMON OF BENJAMIN KIDD's,

At the Peel Meeting, *in the* 11*th Month* 1739,

I Am concerned at this Time, to put you in Mind of that excellent Advice which was given by the Man of God formerly, which is thus left upon Record: *Follow Peace with all Men, and Holineſs, without which no Man ſhall ſee the Lord.* I make no manner of Queſtion but this holy Apoſtle had conſidered well what he ſaid, when he thus expreſſed himſelf; and it is of abſolute Neceſſity for thoſe who *profeſs Godlineſs*, to *follow Peace with all Men.* To endeavour ſo to demean themſelves, both in their Conduct and Expreſſions, as to give no juſt Occaſion of Offence to any Man; neither to *Jew* nor *Gentile*, nor to the Church of God. I am ſatisfied it would be for our Intereſt to be found the Followers of Chriſt in all Reſpects; uſing

uſing our utmoſt Endeavours to *do to all Men as we would have them do to us.* This is certainly becoming a People profeſſing Faith in Chriſt. All Occaſions of Offence ought as much as poſſible to be removed, that in the Sight of God, in this Reſpect, we might be blameleſs and harmleſs; and then, no doubt, but it will appear ſo in the Sight of Men.

Nay, I would to God that every one in their meaſure, might be in the Practice of thoſe Things which make for Peace; that as we profeſs to be a People led by the Spirit of Chriſt, which is a peaceable Spirit, we might bring forth the Fruits thereof, and give evident Demonſtrations, by our Conduct, of being a peaceable People; a People willing to follow the Example that Chriſt our Lord gave; for he was a perfect Pattern of Peace, Meekneſs and Patience. In the Time of Suffering he bore it patiently. When he was reviled, he did not do ſo again. When he Suffered, he threatned not. When he was ſtigmatized with unbecoming Names and Language, he gave invincible Tokens of being governed by that Spirit which breathed forth Peace.

And, the more we ſeek after this, the better it will be for us; the more we are govern'd by this, the more we ſhall ſhew forth the Praiſe of him who hath called us out of Darkneſs into his marvellous Light, and herein

herein we ſhall give manifeſt Tokens, that we are concerned for Reformation, and that we are more anxious for the Good of the Soul than that of the Body; and from our grounded Experience, as well as from the Obſervation made by the Apoſtle, that *without Holineſs no Man ſhall ſee the Lord*, it is the Buſineſs of all, both Male and Female, in what Station of Life or Growth in Years ſoever, who are capable of Conſideration, reſpecting what concerns their eternal Peace, I ſay it ſhould be the Care of ſuch to preſs after a Subjection to that Power which alone makes holy: For none are holy but ſuch as are made ſo by the Power of Chriſt, nor can any be fit to enter that Kingdom which is holy, but ſuch as are made ſo. Holineſs becomes the Houſe of God for ever, and all the Veſſels therein are holy, and has its Mark engraven upon them, now in this Diſpenſation of Grace, as well as in the legal Diſpenſation; which to me evidently ſets forth the Neceſſity that all Men and Women are under to yield Subjection to the Power and Spirit of Chriſt, which alone ſanctifies, it not being in Man, as Man, ſeperately from Chriſt, to effect this Work for himſelf, becauſe it is an inward Work, a Work upon the Mind, which no Man of himſelf, can do for himſelf, much leſs for another. And,

As this is the Caſe, it highly becomes People of all Ranks, who deſire to center with the Juſt, and have a Being with Chriſt in Glory, to uſe their utmoſt Diligence in preſſing after a Submiſſion to this pure Power and divine Spirit, which through Chriſt is offered to all Mankind, upon an univerſal Bottom, to aſſiſt and enable them, to know this Work not only begun, but in ſome meaſure compleated: It being evident God has no Pleaſure in the Death and Deſtruction of them that die; but on the other hand, has given invincible Tokens of his Love to all Mankind; for in this, ſays the Apoſtle, *God commended his Love towards us, in that while we were yet Sinners, Chriſt died for us.* And he ſeems in the following Verſes to carry the Point ſomething further, by ſetting forth that *Chriſt died for his Enemies, that they might be reconciled to God*; and not only reconciled by Virtue of his Death, but alſo *ſaved by the Power of his Life:* which carries an invincible Demonſtration with it of God's peculiar Love, and that he has no Pleaſure in the Death, or Deſtruction, of any Mortal; but, as Chriſt ſaid, *There is Joy in Heaven over one Sinner that repenteth, more than over ninety and nine juſt Perſons, who need no Repentance:* which, if duly conſidered, with other Paſſages that might be mentioned, ſeems to me to be ſufficient to ſatisfy Men with reſpect to this particular Part of the Doctrine, that

that as God has made Men for a Purpoſe of his own Glory, ſo he has no Pleaſure in their falling ſhort of that Purpoſe; but whoever does ſo, the Fault is their own; it's in themſelves, for want of yielding Subjection to this pure Power and divine Spirit, which is ſufficient truly to ſanctify, to bring Men into a State in which they will find Acceptance with God.

How does it operate? may ſome ſay: If you are Strangers to this, to the Experience of the Operations of this Power, I will tell you, for your Information, what I have known thereof: Without diſpute, it operates in the Minds of Men and Women, according as there is an immediate Neceſſity, or Occaſion: Sometimes like a Fire; ſometimes like a Hammer; and ſometimes like a Sword. A Hammer is made uſe of firſt to break; a Fire to mollify the Heart, which in its Nature is compared to Stone; and whilſt this remains, there's Occaſion for the Hammer of the Word; to which, as way is given, in this manner of Operation, it will be for the Advantage of the Creature, in removing of that which in itſelf is obdurate, and cannot yield to the Nature of Chriſt, whoſe Holineſs will ever become the People of God.

And as this does appear to operate after this manner, ſo our Intereſt is to give way

to it: It will be for thy Profit; will make for thy Satisfaction, both in this, and in a future State: therefore love it, and close in with it, for it will crucify Sin to thee, and teach thee to walk in the Way of Judgment. All the Administrations of God are good, whether they be in Judgment or Mercy. The Psalmist knew it to be so, and loved his Judgments: *By them*, says he, *thy Servant is warned; and in keeping of them there is great Reward.* Therefore be not impatient to abide under the Hand of Judgment. Be not unwilling to submit to it, for thy Purification, that thou thereby might be made a Vessel of Honour, fit for the immortal Seed to dwell in, fit for him that's the everlasting Prince of Glory, to take up his Abode in, and that in a much more eminent manner than hitherto it has been; for the Tabernacle of God shall be with Men; he shall dwell with them, walk with them, and have his Government in them: And that it may yet more and more prevail in this our Age, is what I much long, and in my measure, travail for.

And, to me there seems no other way for Men to expect it, but by submitting to the Means to prepare the Heart for that great Purpose; therefore it does appear to operate in many as a Fire: There's something in that Man, or Woman, which wants to be burnt up, to be consumed; something of a light,

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of an airy, ſomething of a chaffy Nature, which does not become the Followers of holy Jeſus, who is compleat in Holineſs; and if it be not conſumed, that Man or Woman, in this State, will never be fit for him to tabernacle with: he being ſo pure, ſo compleat, ſo perfect in Holineſs, as not to dwell in an unclean Heart, in an unſanctified Veſſel: therefore ſee to this Work, that the flaming Fire of God's Word may burn up every thing in you that is inconſiſtent with the pure Will and Mind of God; for in him is Man's Sanctification eternally; his Pleaſure is in their Reformation; his Goodneſs and Kindneſs is ſo great, he would have us be ſuch as might have Fellowſhip and Communion with himſelf, in and through the eternal Spirit.

So, notwithſtanding this human or mortal Part may be concerned in the Offices of Life, in doing Things which ſupport our being in the Body, and for aſſiſting one another therein through this Region of Mixtures; yet whilſt here, that our Converſation might be in Heaven; for this, I ſay, is the Goodneſs of God, and his Will concerning Men, upon Condition of ſubmitting to the Means prepared and offered, by and of him for this great End and Purpoſe. Now then, in his operating in us, there is a Sword; there is ſomething in the Man or Woman that wants to be ſlain, that wants to be brought down,

and

and wrought out, being an Enemy to thee, and to Chriſt who ſhould have the Government and Preheminence: ſuch are ſlain by the Sword of the Spirit of God.

Now if Mankind would but adhere, and ſubmit to this Means, they would know the Work of Sanctification, they would know the Work of being inwardly cleanſed, and what it is to ſtand approved in the Sight of God, and be of them who come in this manner to ſpeak from their own Experience, as the Apoſtle, in his Epiſtle to the Church of *Corinth*, notably ſets forth, *that the Ungodly cannot inherit God's Kingdom*; nothing unholy, nothing of Unrighteouſneſs or Impurity, no Soul in Communion with Sin, no Soul in League with Iniquity. And as there is no Place of Purgation, no Place of Purification, on the other Side of the Grave, of what Importance is it to the Soul to know it compleated now in Time! This, no doubt, the Man of God was throughly convinced of when he ſaid, *Whatſoever thy Hand findeth to do, do it with thy Might, for there is no Work, nor Device, nor Knowledge, nor Wiſdom in the Grave whether thou goeſt*: Therefore, my Brethren, let us ſee to ourſelves, and be concerned, each for one, ſtriving to excel one another in Piety and Virtue, truly and humbly walking with God in Spirit; for hereby we ſhall ſhew forth that excellent Pattern, hereby we

we ſhall give invincible Tokens that our Minds are redeemed from the Earth and a vain Converſation; hereby we ſhall, in meaſure, ſet forth that we are, with good *Moſes*, looking beyond the preſent Enjoyments to that which is eternal. The Account we have left in ſacred Writ concerning *Moſes*'s Choice, ſo excellent in itſelf, and which ſeems to fall in my way at this Time to repeat in your Ears, though it may look to ſome like a Digreſſion from the Subject I am engaged upon, but I would be underſtood not to ſtudy Method, but to follow my Guide, as he is pleaſed to aſſiſt and open Matters for your Information; for Miniſters ought not to be ſo much in the ſtudy of what will pleaſe Man, as to do the Will of God, whether it is to ſubmit or to reign; whether it may, or may not, be in ſuch Language and manner as to take with Men who may value themſelves upon the foot of Knowledge. For God knows the Diſpoſition and Wants of Mankind better than we do; and our Subjection in every reſpect ought to be manifeſted in doing and ſpeaking what he pleaſes, whether it is agreeable to Men or otherwiſe.

This Account is given concerning *Moſes*, when but young in Years, *That he choſe rather to ſuffer Affliction with the People of God, than to enjoy the Pleaſures of Sin for a Seaſon.* Though he ſtood a fair chance for great Preferment;

ferment; he ſtood a fair chance to wear the *Egyptian* Crown, to be Head of the *Egyptian* Monarchy, yet he was nearly and ſenſibly touched with the End for which God had given him a Being: he therefore turns his Back upon the Glory, and refuſed the Grandeur of *Pharaoh*'s Court; deſpiſes the Greatneſs of the World, and chuſes rather to ſuffer Affliction with the People of God, *eſteeming the Reproaches of Chriſt greater Riches than the Treaſures of* Egypt; *having Reſpect to the Recompence of Reward:* which I earneſtly covet may be ſo with every Individual of us; and that we may not be aſhamed to ſubmit with the primitive Believers to the Work of Sanctification, the Neceſſity of which the Apoſtle ſets forth in a clear Light, when he ſays, *Be not deceived, neither Idolaters nor Adulterers,* and a conſiderable Number of other capital Crimes, I think to the Number of ten, which after enumerating, he tells them plainly that none ſuch, whilſt in that State, could ever find Admittance into the Kingdom: He ſays, *ſuch were ſome of you; but ye are waſhed, but ye are ſanctified, but ye are juſtified, in the Name of the Lord Jeſus, and by the Spirit of our God.* It is to be pitied, the want, amongſt People of all Societies, amongſt all Perſwaſions, of this inward Work, this inward Conformity to the Will of God, a Neglect of which makes Men Strangers to the pure Work of Religion, the Work of God

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in the Souls of Men: The Deficiency ariſes from himſelf; for God in his Goodneſs has been ſo kind as to call Mankind upon an univerſal Bottom, in every Capacity, whereby they may experience this Work to be begun and compleated in his Time; but if they neglect the Means, the Fault is in themſelves: Man has the Power of Choice, he is thus far placed in a State of Agency as to have a Power, or Capacity, of Conviction lodged in his Breaſt, either to chuſe the Good and refuſe the Evil, or chuſe the Evil and refuſe the Good: So that whoever are refuſing the Good and chuſing the Evil, are the Cauſe of their own Deſtruction; are ſeeking their own Ruin, upon their own Heads, agreeable to what was ſaid of ſome of the *Iſraelites* formerly, *Thy Deſtruction is of thyſelf, but thy Help is of the Lord.*

Now as Sanctification, as Juſtification, is to be attained in this Life, let us preſs forward, let us ſeek after it with full Purpoſe of Heart, and be like-minded with that holy Prophet and royal Pſalmiſt, *Not to give Sleep to our Eyes, nor Slumber to our Eye-lids, until we have found out a Place for the Lord, an Habitation for the mighty God of* Jacob. This Concern I would have come over the Minds of both Old and Young; and that all People might keep their Ranks, going forward together, as a Flock and Family of Love; the Strong being

willing to take the Weak by the Hand, in an unanimous Conſent and divine Concord, a free joining together, and ſaying, *Come let us go to the Hill of God.* There are I doubt not a good Number in this Meeting who are ready to ſay *Amen* to this Invitation of the Prophet, *Come ye and let us go up to the Mountain of the Lord, and to the Houſe of the God of* Jacob. Doubtleſs the Prophet had a Sight of this State, and a glorious View of what God in the latter Ages would bring to paſs; and what I truſt he will yet bring to paſs, that he will eſtabliſh this very Mountain; *and all the Trees of the Wood ſhall clap their Hands:* * Whatever he would have to be brought down muſt be brought down, and whatever he would not ſhould have the Preheminency, muſt be ſubdued; for his Power being above the Power of the World, the Powers thereof muſt be at his Command, muſt give way; Heaven and Earth muſt give way.

Wherefore my Brethren and Siſters, whom I love in Chriſt, and in a near Salutation, am in meaſure concern'd for your Growth and Eſtabliſhment in the Truth, in compleat Holineſs and Perfection, which, without Chriſt, no Mortal can be. Therefore let each of us keep our proper Ranks, and Dependance, and

* This ſeems to refer to Iſai. lv. 12.

and encourage one another in Virtue and a humble Walking; laying aſide all Wantonneſs and all Superfluity of Naughtineſs, receive with Meekneſs the ingrafted Word which is able to ſave Souls, and to build up in holy Faith, which does not only give Victory over the World, but Acceſs to God; for it is by Faith we have Acceſs to him, and it is through Faith that Men and Womens Prayers find a Prevalency with him who is immortal.

The Almighty keep your Minds in due and humble Waiting from one Time to another, for freſh Supplies from that Hand by which you may grow and make good Advances in the Way of Piety and Holineſs; that you may not only come to the Hill of God, but may know a being taught of him, for *he will teach us*, ſays the Prophet, *of his Ways; for out of* Zion *ſhall go forth the Law, and the Word of the Lord from* Jeruſalem: *and he ſhall judge among the Nations, and ſhall rebuke many People. And they ſhall beat their Swords into Plow-ſhares, and their Spears into Pruning-hooks: Nation ſhall not lift up Sword againſt Nation, neither ſhall they learn War any more.* I beg this Time may be nigh at hand, that all Strife, Hatred and Prejudice, all Malice and Animoſity, all Jars and Diſcords, let them be of what Nature ſoever, may be done away; that the peaceable Spirit of the Lamb may take the Government and rule Mankind,

and there may be a joining in Heart, with one Accord, in aſcribing Greatneſs and Glory to the Lamb of God for ever.

My Heart ſtoops with a Senſe of the Goodneſs of God, in that he is pleaſed to continue ſtriving with Mortals, and renew his Viſitation, for this Purpoſe, that the Broken in Heart may be bound up, the Mourners comforted, the heavy Hearts relieved; and thoſe who have been unwilling to ſubmit to his Power, that they, in Time, may be made poliſhed Stones, fit for the Building of God, fit for the Building of his holy Temple, which in Glory does exceed the former.

I am afraid of launching too far into Doctrine. My Heart is inlarged through the pure Movings of the Spirit of Chriſt; for when he opens there is none can ſhut, and when he ſhuts none can open; and the Language of the Spirit ſtill is, *not to awaken our Beloved until he pleaſe:* He knows when the Time is, and what is proper; and his Will be for ever done by us in all Stations in his Church, in all Offices and Performances, with reſpect to Religion, that he may have the ſole Rule in every thing; and then, my Brethren, there will be no ſtriving for, and exerciſing, Lordſhip; nor will there be a ſeeking the Downfall of any; but each ſtriving to prefer one another in a Goſpel Spirit,

Spirit: each promoting Piety and Virtue; each ſhewing forth the Praiſes of our God, to him who is King and Head over all, worthy of Praiſe, Thankſgiving and Greatneſs, thro' the eternal Spirit, due to him who lives for evermore.

For I am fully perſwaded that, as his Power is great, it will yet be the Dread of Nations; it will yet work for the Inlargement of his own Borders, and will, I truſt, yet qualify Men to be as Silver Trumpets that will not be able to contain themſelves; but as the Man of God ſaid, *For* Zion's *Sake I will not hold my Peace, and for* Jeruſalem's *Sake I will not reſt, until the Righteouſneſs thereof go forth as Brightneſs, and the Salvation thereof as a Lamp that burneth.* I ſay, I truſt, many will yet be of this Number, and will have Occaſion to ſay, through conſtraining Love and Goodneſs, that *For* Zion's *Sake they cannot be ſtill, and for* Jeruſalem's *Sake they cannot hold their Peace, that* Zion's *King may yet become the glorious Head of Nations, and that all Mankind may ſubmit to his Government:* And in order thereto, my Brethren and Siſters, let your Growth in the Holy Spirit of God be what it may, ſee that each dwells under the Government of this Spirit; preſs after a pure Subjection to it, and then no doubt but you will be ſuch as will endeavour to follow Peace with all Men, and give manifeſt Tokens of your

your Conduct, in a holy Life; for, you know, it is ſuch who are made holy here, are intitled to the Kingdom hereafter: And, in order hereunto, let no Opportunity ſlip in which there is a Time of advancing the Cauſe of God. We cannot be too intent in renewing our Acquaintance with him. Men may be too intent in purſuing viſible Objects, but no one can be too intent in a Submiſſion and Reſignation to the divine Will, in which ſtands true Peace; and as we continue in this Diſpoſition, there will be no manner of doubt, but we ſhall witneſs Protection through Time, tho' we may undergo Affiictions and Croſſes, whilſt the Winds are ſuffered to blow upon us; for this is, and what has been, common to good Men; but if we have but Chriſt to be our Companion, he will ſanctify Afflictions, and, in the Courſe of his Providence, will cauſe every thing to work together for Good, to every one who truly loves and fears him.

My Heart is touched with that Grace which flows from the pure Fountain, begging earneſtly, that the God of all our Mercies may be with us, and enable us ſo to finiſh our Courſe with Joy, that our laſt Minutes may be our beſt, and our laſt Breath be drawn in a full Aſſurance of a bleſſed Reſurrection, and Entrance upon the boundleſs Ocean; an Earneſt of which, I find gliding over my Head.

There

There is ſtill a noble Seed amongſt us, Worthies who have the Cauſe of God at Heart, and are concerned for the Promotion of his Truth, and the Exaltation of his Name; and may it continue to be ſo amongſt Old and Young, is the earneſt Prayer of my Soul. To the Father of Mercies I leave you, and commit you at this Time.

BENJAMIN

BENJAMIN KIDD's PRAYER

At the Coucluſion of the Meeting.

OH moſt holy Lord God Almighty! by the Attendance of thy Preſence, we are ſenſible that ſtill thy Delight is to manifeſt thyſelf to thy ſeeking People. Thou haſt handed forth of thy Mercy to us, for which we humbly bow in deep Reverence before thee, and earneſtly beſeech thee to have us in thy Keeping, and grant to us Protection through all the Difficulties and Afflictions that may be met with. With thee there is Pardon, that none might ſink below Hope, nor come nigh the Borders of Deſpair; but, from the Sufficiency of thy Arm, may be encouraged to look beyond Doubting and Diſcouragements, ſo as to be helped along, in the Courſe of their Pilgrimage, to the winding up and cloſe of all Things, It's thou, O God! can do it for Old and Young; for People of all Ranks and every Station of Life; and, if it be thy heavenly Pleaſure, I beſeech thee do it. Let thy great Power be more and more manifeſted, to the bringing down of every thing that would riſe up in Oppoſition againſt thee, and thy

thy pure Truth, which thou haſt diſcovered to the Children of Men, that by its Diſcoveries the Weak may be ſtrengthened, and them who are ready to faint may be encouraged to make a good Progreſs in the Ways of Religion; that moreover, in Bleſſing, thou may bleſs them, and multiply thy Mercies, O Lord God! to thy People. Let all thy Viſitations, whether immediate or inſtrumental, have their deſired Effect in bringing Souls to thee, in cauſing the Work which thou haſt begun to proſper; that the Nations, O Lord! may know themſelves to be but Men. And for the Excellency of thy Power may be ſo humbled, ſo broken in Spirit, that they may ſeek to thee for a Saviour, and cry to thee, each one for himſelf, for Remiſſion of Sins, in and through thy Son, our Lord and Saviour; to whom we look, and bow and beg, for all our Offences to be overlooked, and our by-paſt Weekneſſes to be for ever blotted out of the Book of thy Remembrance; that what we are, we may be made by thy Grace; that the Lives we now live may be through Faith in thy Son our Saviour; that ſo in the Enjoyment of thy living Word, which thou art giving to thy Followers, we may from one Seaſon to another, approach thy royal Throne, and offer to thee the Sacrifices of Praiſe, with Thankſgiving and Glory, for to thee they belong, and to thee our Souls return them. In a Senſe of the Multitude of thy Mercies, thy wonderful Preſervations and extraordinary Kindneſs thou haſt ſhewn to us, we cannot but,

with Lips laid in the Duſt, and Spirits proſtrated before thee, aſcribe all Honour to thee, and offer the Sacrifices of broken Hearts, and Spirits contrited; it's thou that does it. And, by thee, O Lord! we deſire for ever to be led; by thy Help enable us ever ſo to walk and demean ourſelves, that in all Things we may have a due Regard to thine Honour, and what we do may be to the Glory of thy great and holy Name: Let it be ſo, if it be thine infinitely bleſſed Pleaſure; and, in order to it, we leave all to thee, and commit ourſelves into thy Hands, for thy Keeping, begging of thee to watch over us Day and Night, and keep us within the Compaſs of the Fold of thy Lambs; where our Souls may be influenced, and qualified to worſhip thee with Acceptance, and aſcribe all Honour, with Thankſgiving; it's our Duty to render it to thee, not only at this Time, but from one Seaſon to another: Keep us, we beſeech thee, ſtill in a Condition fit to do it, that through all thou mayſt be glorified and honoured, who in thyſelf art bleſſed, and will be World without End. Amen.

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